

Devotional and Selections

"THEIR BODIES BEING STILL UNITED TO CHRIST."

By Margaret H. Barnett.

Gone are they, from our tender care,
The forms of those we loved so well,
The hands we used to clasp, the lips,
Which oft to us their love would tell.
We fain had kept them with us here,
We miss, we miss them everywhere;
But in the quiet graves they lie,
And they are gone beyond our care.
But not from His. Though in the grave
Their bodies lie, He still doth keep
Them, in His loving, tender care,
Through all their quiet, dreamless sleep.
Still in His work of love they share.
He, who from death eternal saves
Their souls, redeems their bodies too;
And He shall call them from their graves,
And, glorified, like to Himself,
They shall arise, no more to die,
But in a land which knows no death,
Forever dwell with Christ on high.

"GODLINESS WITH CONTENTMENT."

By Dr. G. B. F. Hallock,

Forty years ago an Italian priest, named Luigi Taranti, discovered a method of making stained glass, the coloring of which was declared to be equal to that made by the ancients, whose secret has been lost. Taranti abandoned holy orders and set to work to execute the hundreds of commissions he received, in the secrecy of his workshop at Ostia, near Rome. The finest stained-glass windows in Italy were made by him, and he guarded his secret well, for when a year later he was found dead of blood-poisoning set up by the pigments he employed, it was realized that he had carried the secret with him. The cleverest workmen were called in to examine the pigments, but they one and all failed to penetrate the dead man's secret.

The only man who has yet been successful in taking photographs in color was a martyr to his discovery, the secret of which is lost. Some years ago Dr. Herbert Franklin, of Chicago, submitted a number of colored photographs—of a somewhat crude nature, it is true—to the leading American scientific institutions, and the encouragement he received was such that he built himself a laboratory, proof against the wiles of spies, at the cost of \$12,000, wherein to perfect his invention. In the preparation of his plates he used a charcoal fire, and one day when at work he omitted to open the ventilators and was found asphyxiated. He had refrained from divulging his secret to anyone and, in consequence, although some partially finished plates that hid the secret remained, the way they were prepared is a problem that has baffled scientists to this day.

A man who discovered how to make fulminate, an explosive that would have revolutionized warfare, and to whom the German government offered the equivalent of \$100,000 for his invention, unexpectedly came

to his death in an explosion in his laboratory and the secret is a lost one.

There are, indeed, many lost secrets but it was not a lost secret but an open secret the Apostle Paul was writing about when he said: "I have learned, in whatsoever state I am, therewith to be content." "Godliness with contentment is great gain." Piety connected with a contented mind, a mind free from fret and worry and complaint at the allotments of Providence, a mind trustful and calm and satisfied with God's will, this is the highest possible riches, the greatest gain. But we must remember that this is not something that comes to us in a natural way. It is, indeed, a secret to be learned. When Paul says that he had "learned" it, he means that he had "gotten into the secret of it." The exact meaning is that he had been initiated into it by some sort of an experience, somewhat like a person joining a secret society. He used the exact Greek word denoting the celebrated and secret rites of initiation into the Eleusinian mysteries, required of Athenian citizens. Into the mystery of Christian contentment every citizen of Christ's Kingdom should desire to be initiated. It was death to reveal one of those Eleusinian secrets; but this is an "open secret" into which everyone may enter. Commercial secrets are sometimes kept, like the process of making kodak films, or for manufacturing Russia iron, but this secret is free to all how to be rich without money—how to attain the wealth of Christian contentment.

I. First, get over the thought that simply to be rich is to be happy. There is, to be sure, no virtue in being poor, and it is a very convenient thing to have wealth; but there is no standard by which a man can conclude when he is really rich, and wealth in itself has no inherent power to make a single mortal of us happy.

II. Neither does happiness consist in fame and worldly honors as so many seem to think. "Uneasy lies the head that wears a crown." Goethe had wealth and genius, yet he says he never experienced five weeks of genuine pleasure. Burke said: "I would not give a peck of refuse wheat for all that men call fame."

III. Neither is happiness found in the pursuit of pleasure. Indeed, happiness sought is seldom found. Happiness is found indirectly. If you seek happiness you will find it not. Do your duty in life and happiness will come of itself.

IV. What, then, is the secret of Christian contentment—of real happiness?

1. Make the least of your little lacks. A man of really good circumstances once said: "I look at what I have not and count myself unhappy. Others look at what I have and count me happy." Look at what you have, and make the least of your little lacks.

2. Make the most of your little enjoyments. In this way you will get "the peace that springs from the aggregate of little things." "Be content with such things as you have," says the Apostle. That is, "enter upon the enjoyment of your present blessings." Make the most of the enjoyments you have and do not worry about those you have not.

3. Do your best with your little duties. They con-